



Proper 33C
Holy Eucharist
Sunday, November 16, 2025 at 10:30 AM



The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4
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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to <https://theredeemer.ca/post-17524>.

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We are in the season traditionally known as "Ordinary Times". During this time we celebrate the everyday, or "ordinary", work of Jesus as he cared, healed, and loved the world around him. Along with the Apostles, we are charged with the same extraordinary privilege.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more understandable, and meaningful for worship.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: #755 (Gather) "Today I Awake"

All rise, as you are able, and sing



1. To - day I a - wake and God is be - fore me. At
2. To - day I a - rise and Christ is be - side me. He
3. To - day I af - firm the Spir - it with - in me At
4. To - day I en - joy the Trin - i - ty round me, A -



night, as I dreamt, God sum - moned the day; For
walked through the dark to scat - ter new light. Yes,
wor - ship and work, in strug - gle and rest. The
bove and be - neath, be - fore and be - hind; The



God nev - er sleeps but pat - terns the morn - ing With
Christ is a - live, and beck - ons his peo - ple To
Spir - it in - spires all life which is chang - ing From
Mak - er, the Son, the Spir - it to - geth - er They



slith - ers of gold or glo - ry in gray.
hope and to heal, re - sist and in - vite.
fear - ing to faith, from bro - ken to blest.
called me to life and call me their friend.

The Gathering of the Community

Priest: The grace of our Lord Jesus Christ,
and the love of God
and fellowship of the Holy Spirit,
be with you all.

All: **And also with you.**

Gloria: #366 (Common Praise)

1. Glo - ry in the high - est glo - ry,
2. Je - sus Christ, the world's Re - deem - er,
peace to all, in all their days.
Lamb of God, for sin - ners given.
Wor - ship, thanks, and praise un - ceas - ing
Word e - ter - nal, born of Ma - ry,
to the Source of all we raise:
Word made flesh, the face of heaven:
reign - ing in the sap - phire height,
ho - ly one, to you we pray,
hid - den from our mor - tal sight,
hear us in the realms of day,
now re - ceive our a - dor - a - tion,
with the Spir - it there u - nit - ed,
as we make our sup - pli - ca - tion.
and the God - head high ex - alt - ed.

The opening line of "Glory to God" is based on the song from Luke 2:14 that the angels sang to the shepherds announcing the birth of Jesus. The piece has origins dating to the first century and praises the Father, Son, and Holy Spirit.

Pronounced "CALL-ect," the Collect of the Day is the prayer we say together that unites us in worship and praise. It focuses on the theme of the day and "collects" us to the service.

God promises a new creation—a world where sorrow is forgotten and joy abounds. In this vision, life is long, work is fruitful, and peace reigns even between predator and prey. It is a divine future that transforms human longing into holy hope.

Collect of the Day

Priest: God, who is faithful when all the foundations crumble:
in the time of crisis, as holy places fall and nations stumble,
give us the conviction to bear witness to your love,
whatever the cost;
through Jesus Christ,
your Word and Wisdom. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of the Prophet Isaiah.

For I am about to create new heavens and a new earth; the former things shall not be remembered or come to mind. But be glad and rejoice forever in what I am creating, for I am about to create Jerusalem as a joy and its people as a delight. I will rejoice in Jerusalem and delight in my people; no more shall the sound of weeping be heard in it or the cry of distress. No more shall there be in it an infant who lives but a few days, or an old person who does not live out a lifetime, for one who dies at a hundred years will be considered a youth, and one who falls short of a hundred will be considered accursed. They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant and another eat, for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. They shall not labor in vain or bear children for calamity, for they shall be offspring blessed by the LORD-- and their descendants as well. Before they call I will answer, while they are yet speaking I will hear. The wolf and the lamb shall feed together; the lion shall eat straw like the ox, but the serpent--its food shall be dust! They shall not hurt or destroy on all my holy mountain, says the LORD.

Reader Hear what the Spirit is saying to the Church.

Isaiah 65:17-25

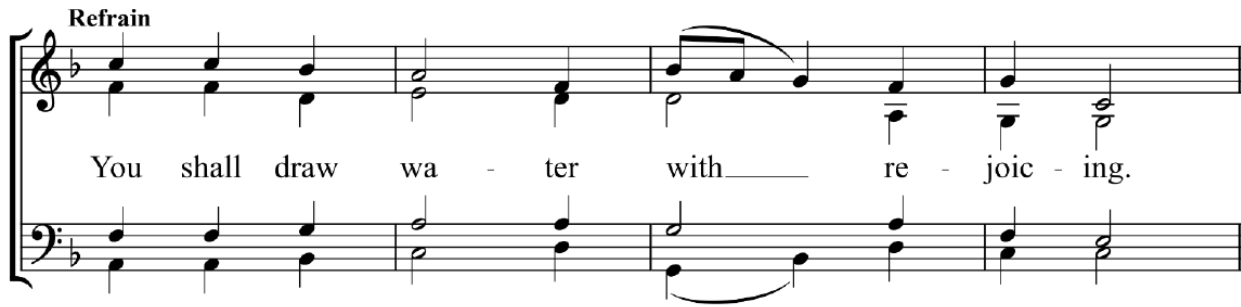
All: Thanks be to God.

A moment of silence is observed

Canticle 3: Song of Thanksgiving (*George Black*)

All sing

Refrain



You shall draw wa - ter with re - joic - ing.

Surely it is God who saves me;
I will trust in God and not be afraid.
For the Most High is my stronghold and my sure defence,
and God will be my Saviour.
Therefore you shall draw water with rejoicing
from the springs of salvation. **Refrain**

And on that day you shall say,
Give thanks to the Most High and call upon God's name;
make God's deeds known among the peoples;
see that they remember that God's name is exalted. **Refrain**

Sing the praises of the Most High, for God has done great things,
and this is known in all the world.
Cry aloud, inhabitants of Zion, ring out your joy,
for the great one in the midst of you is the Holy One of Israel. **Refrain**

A moment of silence is observed.

Second Reading:

Reader: A Reading from the Second Letter to the Thessalonians.

Now we command you, brothers and sisters, in the name of our Lord Jesus Christ, to keep away from every brother or sister living irresponsibly and not according to the tradition that they received from us. For you yourselves know how you ought to imitate us; we were not irresponsible when we were with you, and we did not eat anyone's bread without paying for it, but with toil and labor we worked night and day so that we might not burden any of you. This was not because we do not have that right but in order to give you an example to imitate. For even when we were with you, we gave you this command: anyone unwilling to work should not eat. For we hear that some of you are living irresponsibly, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work quietly and to earn their own living. Brothers and sisters, do not be weary in doing what is right.

Reader: Hear what the Spirit is saying to the Church.

All: Thanks be to God.

2 Thessalonians 3.6-13

A moment of silence is observed

This Canticle (from the Latin, "canticulum", which simply means "little song") is a song of trust and thanksgiving, proclaiming God as strength and salvation. Joy flows like water from the wells of deliverance, and the people are called to make God's deeds known among the nations. It is a hymn of praise rooted in divine faithfulness.

The author urges the community to avoid idleness and imitate his example of disciplined living. He reminds them not to grow weary in doing what is right, even when others falter. Faithfulness in daily work becomes a witness to the gospel.

The Sequence Hymn/Song (from Latin “sequentiae”, meaning “following”) is a hymn/ song that is sung after the second reading and before the reading of the Gospel.

Jesus warns that the temple’s grandeur will not last, and that trials—betrayal, persecution, and upheaval—will come. Yet he assures his followers that they will be given wisdom and words to endure. In the midst of chaos, faithfulness becomes the path to life.

The homily (from Greek “homilia”, meaning “conversation”) or sermon, gathers the themes of the readings and articulates what they meant for its audiences, and what they mean for us today.

Sequence Song: “My Heart Be Brave” (Marques L.A. Garrett / James Weldon Johnson) *Led by the choir*

My heart be brave, and do not falter so,
Nor utter more that deep, despairing wail.
Thy way is very dark and drear I know,
But do not let thy strength and courage fail;
For certain as the raven-winged night
Is followed by the bright and blushing morn,
Thy coming morrow will be clear and bright;
'Tis darkest when the night is furthest worn.
Look up, and out, beyond, surrounding clouds,
And do not in thine own gross darkness grope,
Rise up, and casting off thy hind’ring shrouds,
Cling thou to this, and ever inspiring hope:
Tho’ thick the battle and tho’ fierce the fight,
There is a power in making for the right.

*We turn and face the Gospel as it is processed to the midst of the gathered community.
We do this as a sign of respect and to symbolize that
its message is at the centre of our lives and its truth is always before our eyes.*

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

Priest: The Holy Gospel of our Lord Jesus Christ according to Luke.

All: **Glory to you, Lord Jesus Christ.**

When some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, he said, “As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down.” They asked him, “Teacher, when will this be, and what will be the sign that this is about to take place?” And he said, “Beware that you are not led astray; for many will come in my name and say, ‘I am he!’ and, ‘The time is near!’ Do not go after them. When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately.” Then he said to them, “Nation will rise against nation, and kingdom against kingdom; there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven. But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name. This will give you an opportunity to testify. So make up your minds not to prepare your defense in advance; for I will give you words and a wisdom that none of your opponents will be able to withstand or contradict. You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. You will be hated by all because of my name. But not a hair of your head will perish. By your endurance you will gain your souls.”

Priest: The Gospel of Christ.

Luke 21:5-19

All: **Praise to you, Lord Jesus Christ.**

A moment of silence is observed.

Homily: Steven Mackison

A moment of silence is observed.

Prayers of the People

Leader: Creator of all peoples and nations,
we hold up before you the leaders of our world,
those gathering at COP 33 in Belem,
those who have the power to end the sound of weeping and the cries of distress
in Sudan, in Gaza, in Ukraine.
We pray for our leaders, that their choices
will mean houses for all to inhabit and fruit enough for all.
We pray for those who lead businesses and not-for-profits,
and those in leadership in this community,
that their leadership will create healing and joy.

here we pause to name those in leadership

Leader: Creator God,
All: bring the new heavens and new earth in our midst.

Leader: Suffering Saviour,
we hear the sounds of weeping, the cries of distress.
We see the children hungry, the people wounded,
the houses demolished, the olive groves and vineyards destroyed.
On our own streets we see those without housing.
We often don't see all those who are hungry,
those who are lonely, those longing to be fed with delight and joy.
Give us an imagination for peace and a vision for community,
that we might work to end violence and be a people of welcome.

here we pause to name those people and places that are suffering in our world and in our community

Leader: Creator God,
All: bring the new heavens and new earth in our midst.

Leaders: Healing Spirit,
we hold before you those who are ill in body, mind, or spirit.
Bring comfort and healing we pray,
and solace to those grieving the loss of health or the loss of loved ones.

here we pause to name those in need of healing, those grieving and those who have died.

Leader: Creator God,
All: bring the new heavens and new earth in our midst.

Leader: Bringer of new life,
we hold up before you the Indigenous peoples, earth-keepers,
financial experts, scientists, politicians, and activists
who are meeting in Belem to call the world to account
for the sake of all living creatures, all our relations.
May the vision of a healthy, vibrant home for all creatures
shape their deliberations and decisions,
so that your vision of cities of delight and joy, vineyards and homes,
and long abundant life my indeed come in our time.

here we pause to pray for the creation and all our creaturely relations

Leader: Creator God,
All: bring the new heavens and new earth in our midst. Amen.

With all that weighs on us in our personal lives, our community, our church, and in our world, the Prayers of the People offer God our cares and concerns. We welcome you to use the silences to express your prayers, silently or aloud.

How much our world needs peace! Just as Jesus said to his disciples, "Peace I leave with you," so we share the peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

As we sing the Offertory Hymn, we have the opportunity to worship God by giving from the abundance of what we have.

This is not obligatory, but is another way of expressing our love of each other and our community, and our gratefulness for all that God has given us.

The Eucharist, also known as Communion, is a sacramental act of worship where we partake of the bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace."

As we eat the bread and drink the wine, God is present to us and reveals Godself to us in a unique way. It is a radically open table to which all people are invited and welcome to participate in.

The Peace

Priest: The peace of the Lord be always with you.

All: And also with you.



Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the welcome area. Thank you for your gift and for joining in worship today.

Offertory Hymn: #591 (Common Praise) "Our Cities Cry to You, O God"

All sing



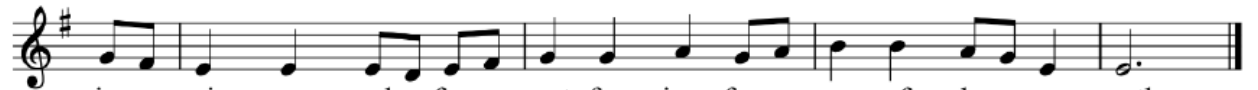
1. Our cit - ies cry to you, O God, from out their pain and strife;
 2. Yet still you walk our streets, O Christ! We know your pre - sence here,
 3. Your peo - ple are your hands and feet to serve your world to - day;
 4. O heal - ing Sav - iour, Prince of Peace sal - va - tion's source and sum,



you made us for your - self a - lone, but we choose em - pty life.
 where hum - ble Christians love and serve in god - ly grace and fear.
 our lives, the book our cit - ies read to help them find your way.
 for you our bro - ken cit - ies cry—O come, Lord Je - sus, come!



Our goals are pleas - ure, gold, and power; in - just - ice stalks our earth;
 O Word made flesh, be seen in us! May all we say and do
 O pour your sov - ereign Spir - it out on heart and will and brain:
 With truth your roy - al di - a - dem, with right - eousness your rod,



in vain we seek for rest, for joy, for sense of hu - man worth.
 af - firm you God in - car - ate still and turn sad hearts to you!
 in - spire your church with love and power to ease our cit - ies' pain!
 O come, Lord Je - sus, bring to earth the cit - y of our God!

Text: Margaret Clarkson (1915-2008), alt. © 1987 Hope Publishing Co. Music: KINGSFOLD. Melody English trad.; coll. Lucy Broadwood (1858-1929); adapt. and harm. Ralph Vaughan Williams (1872-1958). Harm. © Oxford University Press.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Holy God,

in this eucharist we renew our baptismal covenant.

Help us, through our offering this day,

to renounce all things that draw us from your love.

This we ask in the name of Jesus Christ our Lord. **Amen.**

The Great Thanksgiving



The Lord be with you. **And al-so with you.**



Lift up your hearts. **We lift them to the Lord.**



Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: It is indeed right to thank you and praise you,
holy and gracious God, creator of all things,
ruler of heaven and earth, sustainer of life,
for you are the source of all goodness,
rich in mercy and abounding in love;
you are faithful to your people in every generation,
and your word endures for ever.
Therefore with angels and archangels,
with the fellowship of saints and the company of heaven,
we glorify your holy name, evermore praising you and singing.

Sanctus: #297 (Gather) (R. J. Dufford / Daniel Schutte)

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav - en and earth are full of your glo - ry. Ho -
san-na, ho - san-na on high. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est, ho -
san - na in the high - est, ho - san-na, ho - san-na on high.

Music: St. Louis Jesuits Mass; Robert J. Dufford, SJ and Daniel L. Schutte, © 1973, administered by New Dawn Music; acc. by Diana Kodner, © 1993, GIA Publications, Inc.

Drawing from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem, the Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer.

Priest: We praise you, merciful Father,
not as we ought, but as we are able,
because in your tender love you gave the world your only Son,
in order that the world might be saved through him.
He made you known by taking the form of a servant,
healing the sick, liberating the oppressed, reaching out to the lost.
Betrayed, reviled, and nailed to the cross,
he confronted the power of sin and disarmed it for ever.
In his offering of himself, he became the perfect and sufficient sacrifice
for the sins of the whole world.
Redeemed by Christ, we have been adopted as your children;
by your pardon you have made us worthy to praise you.
On the night he was betrayed, Jesus, at supper with his friends,
took bread, gave you thanks, broke the bread, gave it to them, and said,
“Take and eat: this is my body which is given for you.
Do this for the remembrance of me.”
After supper he took the cup of wine,
and when he had given thanks, he gave it to them, and said,
“Drink this all of you:
this is my blood which is shed for you and for many for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”

In obedience to him and with grateful hearts
we approach your holy table,
remembering our Saviour’s sacrifice, and rejoicing in his victory.
Confident in his sovereign purpose, we declare our faith:

***All:* Christ has died. Christ is risen. Christ will come again.**

Priest: Send your Holy Spirit on us
that as we receive this bread and this cup
we may partake of the body and blood of our Lord Jesus Christ,
and feed on him in our hearts by faith with thanksgiving.
May we be renewed in his risen life, filled with love,
and strengthened in our will to serve others;
and make of our lives, we pray, a pure and holy sacrifice,
acceptable to you, knitting us together as one in your Son Jesus Christ,
to whom, with you and the Holy Spirit,
be all honour and glory, now and forever. **Amen.**

The Lord's Prayer

Priest:

People:



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,



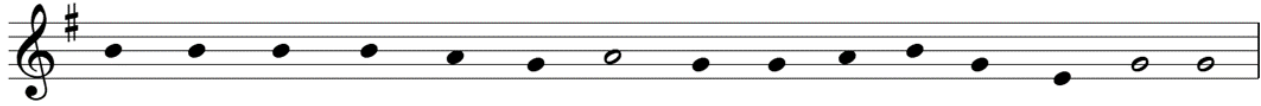
your king - dom come, your will be done, on earth as in heav - en.



Give us to - day our dai - ly bread. For - give us our sins



as we for - give those who sin a - gainst us.



Save us from the time of trial and de - liv - er us from e - vil.



For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

When asked by his disciples how to pray, Jesus gave them these simple words which we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

The Breaking of the Bread

Priest: We break the bread of life, and that life is light of the world.

People: **God here among us, light in the midst of us, bring us to light and life.**

Priest: The gifts of God for the People of God.

All: **Thanks be to God.**

The Fraction Hymn (from the Latin “fractio” meaning “to break”) is a hymn (or song) sung during the Eucharist when the priest breaks the consecrated bread.

Fraction Hymn: #229 (Sing a New Creation) “Here is Bread”

All sing

1. Here is bread, here is wine, Christ is with us,
 2. Here is grace, here is peace, Christ is with us,
 3. Here we are, joined in one, Christ is with us,

he is with us. Break the bread, taste the wine,
 he is with us. Know his grace, find his peace,
 he is with us. We'll pro-claim till he comes

Refrain

Christ is with us here. In this bread,
 feast on Je - sus here.
 Je - sus cru - ci - fied.

there is heal - ing, in ths cup is life for - ev - er.

In this mo - ment by the Spir - it,

Christ is with us here.

Text and music (HERE IS BREAD): Graham Kendrick, 1991. © 1991 Make Way Music.

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

The Giving and Receiving of Communion

Priest: Dear friends, I invite you in this moment, wherever you may be, to receive Christ, in communion with the saints, and the gathering of God's people, unseen and yet present with us now.

For those of us participating at home, it is a strange experience to be invited to Communion – not through the physical bread and wine we can touch and taste – but a Spiritual Communion with the God who comes to meet us wherever we are.

There are no special words or prayers for this, all the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how.

You may wish to pray quietly this prayer to help you:

One: Lord, you stand at the door of my heart and knock.
 You wait for me and only I can let you in.
 I believe and trust in you and ask you now to fill me with your presence.
 Feed me with your body and unite me in your blood,
 that I may be your blessing to a world in need. Amen.

The Communion



*All in the church are invited to come forward to receive communion.
If you need a gluten-free wafer, please indicate this to the priest.*

If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.

Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.

Communion Song: #36 (Taizé) “The Lord is my Light”



The Lord is my light, my light and sal - va - tion: in
God I trust, in God I trust. The

Prayer after Communion

Please rise as you are able

Priest: Gracious God,
in this sacrament
we have shared the body and blood of Christ.
May we who have been nourished by holy things
bear witness to his light,
and share in his eternal priesthood;
for he is Lord for ever and ever. **Amen.**

The Doxology

Priest: Glory to God,
All: **whose power working in us
can do infinitely more than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus
for ever and ever. Amen.**

Announcements

Please be seated

The Doxology (from the Greek “doxalogia” meaning “words of glory”) is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives.

Departing Hymn: #536 (Common Praise) "Singing Songs of Expectation"

All rise, as you are able, and sing



1. Sing-ing songs of ex - pec - ta - tion, on - ward goes the pil - grim band,
2. One the light of God's own pres - ence o'er his ran - somed peo - ple shed,
3. One the strain the lips of thou - sands lift as from the heart of one;



through the night of doubt and sor - row march - ing to the prom - ised land.
chas - ing far the gloom and ter - ror, bright - ening all the path we tread:
one the con - flict, one the per - il, one the march in God be - gun:



Clear be - fore us through the dark - ness gleams and burns the guid - ing light:
one the ob - ject of our jour - ney, one the faith which nev - er tires,
one the glad - ness of re - joic - ing on the far e - ter - nal shore;



trust - ing God, we march to - geth - er step - ping fear - less through the night.
one the ear - nest look - ing for - ward, one the hope our God in - spires.
where the one al - might - y au - thor reigns in love for ev - er - more.

Text: Bernard Severin Ingemann (1789-1862); tr. Sabine Baring-Gould (1834-1924), alt. Music: JESUS CALLS US. Melody Gaelic trad.; adapt. and arr. The Iona Community (Scotland).
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In the Dismissal (from the Latin "dimittere" meaning "to send away") we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

The Dismissal

Priest: Go in peace to love and serve the Lord. Alleluia!

All: **Thanks be to God. Alleluia!**

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday November 16 (Proper 33C)

4:00 PM – Rock Vespers featuring the music of Black Sabbath
(in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Sunday November 23 (Proper 33C)

9:00 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)

4:00 PM – Transgender Day of Remembrance
(in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)